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OUR SUNDAY VISITOR

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Indiscriminate Reading An Increasing Evil of Our Day

DANGERS OF THE DAY.
By the Rt. Rev. Monsignor John Vaughan.

(Continued)

WHILE we rejoice greatly at the splendid opportunities afforded by modern inventions and mechanical appliances, we can not altogether close our eyes to the infamous purposes to which they are often prostituted. Cavilers and calumniators have taken a mean advantage of these extended facilities for circulating thought, so that we experience much difficulty in arriving at the truth even about our own age and country. It has been well said that "for one paper that fosters good feeling and good understanding between nations, by trying rightly to inform its neighbors, and to study them without reservations, many spread defamation and distrust. What unnatural and dangerous currents of opinion they set in motion, and for what false alarms and malicious interpretations of words and facts are they responsible! . . . In politics, finance, business, even in science, religion, art and literature, there is everywhere disguise, trickery, and wire-pulling; one view for the public, another for the initiated."

The American-Spanish war, which many think as little honorable to the conquerers as to the conquered, is said to have been brought about by the influence of the so-called "yellow press," while some have ascribed the assassination of President McKinley to the same mischievous cause.

Editors pander to the blind passions of their readers; they arouse hatred and envy in the masses against the classes; they set forth in glowing colors anti-militarism, internationalism, and socialism, as remedies for poverty and inequality of fortune; while anti-clericalism is respresented to be the sole method of escaping the so-called oppressions and exactions of the Church.

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Some Answers to Charges Against Central America

By R. R. H.

IT will be remembered that, several months ago, we published a letter from one of our subscribers in Guatemala.

The present government of Guatemala was set up by violence, the lawfully elected president of the republic being forcibly deposed by a revolution. Since President Orellana has been in power, one measure after another has been aimed against the Catholic Church in Guatemala.

At the present time there are only 80 priests in the whole republic trying to take care of the spiritual needs of 2,500,000 Catholic inhabitants. A government edict recently promulgated threatens the expulsion of one-half of this small number. The only Catholic daily paper in the republic was suppressed, and now another edict has been issued to compel every solicitation for funds to obtain the government's approval. This measure is thought to be intended to so arm the Guatemalian usurpers that they may deal the finishing blow to Catholicity whenever they desire. We are in possession of this latest decree, and we notice that President Orellana simply proclaimed that he possessed and would exercise such prerogatives. No attempt was made to give the measure a constitutional sanction.

Under such conditions, there is little wonder that Guatemala is backward. They are of long standing. For fifty years the Catholic Church has been persecuted in Guatemala and for sixty-six years in Mexico. Catholics are not only not in control of the political situation in these countries, but they are threatened with assassination should they dare to run for office. A resort to arms seems to be the only remedy for the poor people; and they are prevented from this by the advice of their priests and bishops who tell them to be patient.

The repressive laws, which, in these countries, have for long prevented the Church from educating the masses, ostensibly prevent all denominations from engaging in educational or evangelistic activities; but, of course, in the case of the Protestant missions, these laws are not at all enforced.

Recently we had occasion to inquire of our Guatemalian correspondent concerning conditions there, upon receiving a letter from a Protestant missionary who accuses the Church in Guatemala of many offenses.

First, it is charged that an uprising, instigated by two Catholic priests, was attempted in Antigua in August 1922, in which one of the evangelicos was killed. The missionary says "one of the Commandantes" in Antigua told him this. We are assured that there was no uprising at all. Antigua is a very quiet place. The Catholics there have heard of no such movement.

Secondly, it is charged that the majority of the Catholics live without the trouble of having any marriage ceremony whatever. Our correspondent asks us: How can eighty priests take care of the Catholics in a country as large as England? Certainly some of them are likely not to have a ceremony performed. The missionary says there is almost no charge whatever for a civil ceremony but prices charged by the priests for ecclesiastical marriages are prohibitive to any but the rich. Our correspondent tells us that the ordinary fee customary for ecclesiastical marriages is 60 pesos, or less than one dollar in our money; but that no priest will refuse to marry those who are too poor to pay. Sometimes the

(Continued on page four)

Kind Treatment Shoud Be Shown Dumb Animals

BECAUSE we read so often of certain people showing more kindness to animals than to human beings, the impression has become quite prevalent that ordinary meanness and cruelty towards irrational creatures are not wrong. As a matter of fact, we can even commit sin by undue cruelty to animals. The following instruction, taken from the **Sisters College Messenger**, issue of January 1923, tells in a most interesting manner how people should treat "the dumb animals":

The animals are the creatures of God, and are loved by Him. He refused to destroy the wicked city of Niniveh because of the innocent children and "the many animals" in it. (Jonah IV.) "He gives the cattle their food, and feeds the young ravens that call on Him" (Psalms CXIVI. 9), and although so worthless in the eyes of men is the little sparrow that two are bought for a farthing, St. Luke tells us that "not one of them is forgotten before God" (Luke XII. 6). It cannot even fall to the ground without the knowledge of the Father:

"Pause where apart the fallen sparrow lies,
And lightly tread,—
"For there the pity of a Father's eyes
Enshrines the dead."

In the Holy Scriptures Christ is at times presented to us under the symbol of an animal. He is "the Lion of the tribe of Judah"; He is "the Lamb of God Who taketh away the sins of the world." Upon the cope, the benediction veil, the tabernacle door we see the pelican feeding her young with the blood from the self-inflicted wound in her breast. It is a figure of Christ feeding us with His adorable body and blood. In the home of the sinless animals, the "Sinless One" was born, and in the manger bed between the ass, and the ox He found His rest. Christian art represents the sheep, and the lambs surrounding the shepherds as they knelt before the Infant King. Christ loved and blessed them all.

From the history of the saints we learn that Christ's love for the animals had lived through all the Christian Centuries. 'Tis doubtful if any man has more faithfully interpreted the spirit of Christ, than that gentle friar of the Middle Ages, St. Francis of Assisi. All-absorbing his love for God, all embracing his love for his fellow-man, his love for the brute creation was so great that it is still felt in the world. Lord Tennyson prays that his spirit may live again, and dominate our modern life.

"Sweet St. Francis of Assisi, would
that he were here again.
He that in his Catholic wholeness
used to call the very flowers
Sisters, brothers; and the beasts
whose pains are hardly less than
ours."

In the sixteenth century Pope Pius V forbids cruelty to certain animals under penalty of excommunication.

Cardinal Zigliara brands cruelty to animals as a sin, and Cardinal Manning on more than one occasion denounced the teaching that in-as-much as animals are not moral persons, we owe them no duties, and therefore the infliction of pain is contrary to no obligation. God Himself declares "the righteous man takes care of his beast, but the heart of the godless is cruel." Love is the essence of religion, and love in its perfection reaches out to every creature of God. When we love God, we love man and beast and every living thing, for all have come from God and are the expressions of His merciful providence, and of His paternal benevolence. Religion is in vain without love, and love to be real must be embracing.

"He prayeth best who loveth best
All things both great and small;
For the dear Lord who loveth us,
He made and loveth all."

So much for the dignity of the animals, and the attitude of the Holy Scripture and of the Church towards these faithful creatures of God. What is our duty to them? We read in the Holy Scriptures that when God created man He gave him dominion over all the creatures of earth. "Let us make man, and set him over all things

(Continued on page four)

INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE PAULIST FATHERS.

THE Paulist Fathers, known officially as the Missionary Society of St. Paul the Apostle, were founded in 1858, in New York. They are the only community of priests founded in America. The original Paulists were five in number, all Americans, all priests, all converts to the Church, among whom the leader and chief founder was Father Isaac T. Hecker.

The primary object of the Society, as that of all religious communities, is the salvation anti perfection of its members. The means employed are substantially the same spiritual exercises, duties, and practices as those in other religious bodies. Although the Paulists are numbered among those Communities in the Church, whose members do not take vows, nevertheless they promise to live the lives of religion, practicing the evangelical counsels of perfection, poverty, chastity and obedience.

The secondary, and what may be called the distinctive, object of the Paulists is the conversion of non-Catholics. While they engage in parish work and in missions to Catholics, their principal aim is to reach the souls outside the Church. This apostolate is evidenced in their numerous missions to non-Catholics, in the publication, by the Paulist Press, of many books and pamphlets explanatory of Catholic doctrine, in the character of articles in their monthly magazine, THE CATHOLIC WORLD, in their conduct of the Apostolic Mission House for the training of missionaries, and in the influence they exert through their care of Catholic students at secular universities. This varied work for non-Catholics forms the reason for the existence of the Paulists.

In the Community at present there are eighty priests, thirty scholastics or seminarians in their house of studies, St. Paul's College, affiliated with the Catholic University and twenty novices at the Paulist Novitiate, Ridgefield, Conn. The Paulists have charge of the following churches: St. Paul's, New York, to which is attached the Mother House; Good Shepherd, also in New York; St. Mary's, San Francisco, California; St. Francis de Sales, Winchester, Tennessee; St. Mary's, Chicago, Illinois; St. Austin's, Austin, Texas; St. Philip Neri's, Portland, Oregon; St. Peter's, Toronto, Canada; St. Lawrence's, Minneapolis, Minnesota, and Santa Susanna's, Rome, Italy, placed in charge of the Paulists by Pope Benedict XV for the benefit of American visitors. In addition the Paulist Fathers have charge of Newman Clubs at the University of California, the University of Texas, the University of Toronto, the University of Minnesota and Columbia University, New York.

The appeal of the Paulists is to those young men whose religious vocation takes the specific form of missionary zeal for those souls who have not yet come to the light of the true faith.—*Rev. Thomas F. Burke, C. S. P.*

TALKS ON AMERICANISM

TALK 2.
EDUCATION FOR CITIZENSHIP

By T. L. Bouscaren, S. J., St. Louis University, St. Louis, Mo.

ONE of the principal reasons why people send their children to school is to make good citizens of them. It is not the only reason but it is one of the principal ones. The children belong to the family, and therefore the parents have the right and the duty of seeing that they receive an education to fit them for life. But the children are also members of the State, and the State has also a right to insist that they receive an education so that they may become good and useful members of the community. That is why every American school, whether it be a public school or a Catholic parochial or high school, or a denominational, or a private school, must ever set before itself as one of its very first ambitions to train its pupils in the principles that make for good citizenship.

All this is so well known to Catholics that it would be needless to repeat it, except for the fact that it is being boldly denied by the enemies of liberty today. Those who are attacking the Catholic schools pretend that these schools are un-American, and that the Church is interfering with the right of the State to see to the education of its citizens.

It is easy to prove that exactly the opposite is true. The Church recognizes the right of the State to promote education, to establish schools, and in particular to exclude the teaching of doctrines which aim at the subversion of law and order. In the Bishop's Pastoral given at Washington on September 26th, 1919, Cardinal Gibbons, in the name of the Hierarchy of the Church in the United States, said:

"As the public welfare is largely dependent upon the intelligence of the citizen, the State has a vital concern in education. In accordance with these purposes, the State has a right to insist that its citizens shall be educated."

It is well known that the Church has often recognised the right of the State to establish schools. I mean to say that this is well known to those who have taken the trouble to find out what the official attitude of the Church is on the matter. The enemies of liberty, who are now attacking Catholic schools, do not know the true attitude of the Catholic Church, and they do not want to know it. Their campaign is one of falsehood.

Catholic schools teach devotion to duty; and that is a mighty important feature of true Americanism. There is an amusing story told by Mr. E. H. Bierstadt, in his book on "Aspects of Americanization." During the War, while ardent parties of "Americanizers" were busily spying upon people, especially upon those of foreign birth who were suspected of not being "100 per cent," a woman whom they approached told them that she simply did not have the time to be Americanized, because her sons were all at the front, her husband was in the munition works, and her daughters were out selling Liberty Bonds, leaving her to do the house-work. In other words, she was not waving the flag, or shouting "Liberty," but she was quietly and heroically doing the work of a loyal citizen. This is exactly the type of self-sacrifice, devotion to duty, and true patriotism that is inculcated in the Catholic schools of the United States. This is the truth, and you may say it from the house-tops: if there is in this country any form of education that is genuinely American, that teaches respect for lawful authority, and that imparts those habits of self-restraint and devotion to duty which are the foundations of good citizenship, it is the education that is being given, free of all cost to the State, to nearly two million boys and girls, in the eight thousand American Catholic schools of our country today.

Read Michael Williams' book "Catholics in the World War," if you want to know what type of patriotism and citizenship the Catholic schools have been producing. The number of Catholics engaged in active service was far in excess of their proportion to the total population. These Catholic soldiers and marines, engineers and surgeons, were for the most part the product of the Catholic school system; and it is right there that they imbibed the quality of patriotism and service that made them honorably conspicuous.

The American soldier and sailor dying for his country is a fair representative of the American Catholic school; the American woman, with her sons at the front, and quietly doing her patriotic duty at home, is a fair representative of the American Catholic school; the hordes of Klansmen and Kleagles who put in their service as masked bandits at our cross-roads, are not fair representatives of any American school, nor of anything else that is truly American. The enmity and hatred of such people does honor to the parochial school, a school which can defend its claim to be true at the same time to God and country.

(To be continued)

CHARACTER.

Your character is the sum total of your moral qualities.

The person who is honest, honorable and fair with self and associates, who has the courage and will-power to do right at all times, has a high and strong character.

The real purpose of government, religion and education is to protect and develop character.

A fine, strong character assures happiness, which in itself is the greatest success.

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In this space, for some time to come, we shall publish sample advertisements which you may have reproduced in your local newspapers. It is the only way of reaching non-Catholics with the truth about your Church.

CATHOLICS AND POLITICS

FOR HARMONY AND BETTER UNDERSTANDING

Solely in the interest of national harmony and of Christian charity this series of explanations is presented to the readers of this paper.

A studied effort is made to avoid controversy, but any questions asked in good faith will be answered if addressed to the person whose name and address appear below.

IS THE CATHOLIC CHURCH IN POLITICS?

The most unfounded of all charges is that which insists that the Catholic Hierarchy in the United States is engaged in politics, and that Catholics are directed by their clergy, or even by the Pope, how to cast their votes. It should be easy to convince any observant person that the Catholic Church dabbles in politics less than any other. How could enemies of the Catholic Church in Italy, France, Spain, Portugal, Mexico, and several other countries, where they constitute an insignificant minority, secure control of the government? The bulk of the population in these countries is in sympathy with the Church, yet the Church actually discourages them from organizing for any political purpose. Only last year the bishops of France and Spain declared against the formation of a Catholic party in their respective countries. A year ago the Vatican Secretary of State sent a letter to all Italian bishops, reminding them of the established discipline of the Church, not to participate officially in any celebrations of a political character. The Vatican never did anything even to promote the Popular Party, which was based on Catholic principles.

In this country the bishops have never discussed politics at one of their meetings; they have never petitioned the President nor congress for or against any political measure. The bishops do not know what one another's politics are; neither do priests. No priest may preach a political sermon from his pulpit, and the Catholic people would be the first to resent it if one attempted to do so. Even the Jesuit, whose name our enemies have made a synonym for political scheming, is forbidden by the rule of his Society to engage in secular politics. If the Catholic hierarchy in this country has been in politics, it has surely succeeded very poorly, because we haven't nearly the number in Congress or in State Legislatures which our strength in this country would warrant. Moreover, while our enemies have repeated their charge for 70 years, they have never been able to point out a single instance of Catholic political control. The Knights of Columbus are forbidden to bring politics into the Council chamber.

William J. Bryan, who ran for high office possibly more than any other man living, should know, and he declares that those who are acquainted with Catholics in public life know that their Church does not dictate to them.

The Presbyterians in the United States are only one-tenth as numerous as Catholics, yet under Wilson, the President, vice-President, and Secretary of State were Presbyterians, and Catholics found no fault with it at all. But what if we had a Catholic President, a Catholic vice-President, a Catholic Secretary of State at the same time? You know what a howl would go up about Rome's control of the United States government. One thing should be patent to everyone, and it is that those who organize to oppose Catholics do the very thing which they falsely accuse Catholics of doing; they are steeped in politics, and strive to gain their ends by politics.

In 1917, Pope Benedict XV, in an Encyclical Letter to all the bishops of the world insisted that "the subject matter of sermons must be essentially sacred . . . But all preachers," the Decree continues, "are forbidden entirely and absolutely to treat in church of political matters."

Yours for Harmony,

NAME

TOWN

Will You Help in This Apostolate of the Press?

Wm. F. Markoe.

IN the absence of a daily Catholic press, why not make the most of our opportunities in the secular press? It offers a vast and fruitful field if only we know how to cultivate it. It is like a huge megaphone presented to our lips—we have only to speak through it to be heard around the world!

It is a mistake to suppose that all secular editors, reporters and correspondents—many of them our friends and neighbors, not a few of them Catholics—are leagued against the Church. If, frequently, they publish statements which we, as Catholics, know to be false and absurd, it is often because under pressure of keen competition, in the hustle and bustle to get to press, and their feverish anxiety to print "all the news," they themselves are the victims of shrewd and designing men who appreciate the power of the press more than we do.

The press is for the people, not the people for the press. Hence it cannot afford to injure or offend its patrons, and experience shows it will not persistently do so if those patrons make their disapproval sufficiently evident. On the contrary, it caters to all classes of readers, and if we do not find what we want in its columns it is often merely because we do not make our wants known. At any rate, if misstatements, slanders and libels of Catholicity occur in the secular press, that is where the corrections must appear if they are to reach those for whom they are intended. Every column of clean, edifying and instructive news furnished to the secular press, lessens by just so much the space available for salacious and scandalous matter. Like a fleet-footed steed, all saddled and bridled, it stands at our doors champing and neighing, ready to carry any Paul Revere who is willing to ride it. Then why not make it the bearer of good as well as evil news?

The Reasonableness of Christian Faith is Shown

SEQUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions, that one of these characteristics is imperishability, hence the Church as Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the united, holy, universal, apostolic, indefectible and infallible organization incorporated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE XXXIV.

THE HISTORICAL EXISTENCE OF CHRIST.

IN the thirty-three short articles preceding this one, we have outlined the arguments which give the foundation for a rational study of the life and character of Jesus Christ Who is the acknowledged Founder of Christianity.

To deny the historical existence of Jesus Christ is folly. Not only is His existence vouched for by the Gospels which we have demonstrated to be first class source books of history, but non-Christian writers make the historical existence of Jesus Christ so evident that a reasonable doubt of it is impossible. No real scholar of history is guilty of calling into question the historical existence of Christ. That were folly far worse than doubting or denying the historical existence of Caesar or Cicero.

The pagan writer, Pliny, the Younger, who was the extraordinary imperial governor in the Roman province of Bithynia in the years 111 to 113 A. D., sent to the Emperor Trajan a report giving the result of his investigation of Christians there. Among other things he says of these Christians that "they meet regularly on certain days before sunrise and together sing hymns to Christ as their God."

Tacitus writes in his Annals (xv. 44), written between 115-117 A. D., in reference to the burning of Rome: "Nero punished by studied tortures those whom the people in general called Christians. Christians got their name from the fact that they are followers of Christ, who was put to death by the Governor Pilate in the reign Tiberius."

Pagan writers had no particular occasion to refer to Christ and they disdained doing so for the reason that they considered Christians to constitute a sect of the Jews whom they despised. Moreover, Christianity was itself despised by them as the religion of the common people and of slaves. And yet we have testimony such as that quoted above.

Flavius Josephus, born a Jew but later becoming a Roman citizen, a writer who lived at the close of the first century of the Christian era, describing the reign of Pilate, says: "At this time (of Pilate) lived Jesus (If He may be called a man). He did wonderful deeds and was a teacher of men who joyfully accepted His teachings. And many Jews and pagans were drawn to Him as to the Messias and when leading men got Pilate to punish Him by crucifixion, they did not desert Him. After three days He appeared alive again. To this day His followers are called Christians" (Jewish Antiquities, 111, 3). There are some scholars who dispute the authenticity of this passage taken as a whole. But none dispute the following passage in the Jewish Antiquities (20, 9, 1,) in which Josephus Flavius refers to the death of James the Younger, "the brother (cousin) of Jesus, Who is called Christ."

Father Smith Instructs Jackson in the Catholic Religion

Christian Marriage One of the Seven Sacraments.

(Continued)

MR. J. I have often heard that the Catholic Church defended the marriage bond, even against Kings.

FATHER S. Yes, she had to do it to be loyal to Almighty God. The Church can stretch or change her own laws, but is never permitted to tamper with the laws of God Almighty. Hence, even when a King of England threatened to sever a whole nation from the Church unless he were given the permission to repudiate his lawful wife and marry another, the Church denied him his request.

MR. J. Then the divorce laws of the different states, and the divorce courts of thousands of counties cannot grant what they actually pretend?

FATHER S. Surely not; a couple validly married in the eyes of God remains validly married despite any laws of man which pretend to annul the marriage.

MR. J. That is a terrible indictment, because thousands of divorces are granted in our country every year.

FATHER S. Yes, fully 100,000; divorces have been growing three times as fast as our population, until we now have as many divorces as all the rest of the Christian nations combined.

MR. J. Is it true that the Catholic Church does not recognize as valid any marriage which the priest does not perform?

FATHER S. It is not true. The Church legislates only for her own children. For them marriage is a sacrament, and hence should be contracted before the priest, who is the proper person to administer sacraments.

MR. J. What is required of Catholics who wish to get married?

FATHER S. They are required to call on the parish priest at least three weeks before the date set for the marriage, in order to have the banns (announcement) published in Church on three consecutive Sundays. Then they are to be married by the parish priest in the presence of two witnesses.

MR. J. What if the man and lady belong to two separate parishes?

FATHER S. Then the banns are to be published at both churches, but the marriage-ceremony should take place in the church which the lady attends.

MR. J. Marriages are always held in the morning, are they not?

FATHER S. The Church wishes her children to be married in connection with a "Nuptial Mass," and, of course, Mass may be said only in the morning.

MR. J. The idea of being present at a Mass immediately following the marriage is grand.

FATHER S. Not only is the couple present at Mass, but the Mass is said for them, and whilst Jesus is personally present on the altar, He is implored to bless the union and make it enduring

(Continued on page four)

Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

Another mark of the church is its Catholicity or Universality. It was the will of Christ that His Church should be spread throughout the whole world, that it should be a Church of all nations and yet retain the unity of which we treated in the preceding lesson "He shall have dominion over all nations," sang the Psalmist, and the prophet Malachy foretold that His Name would be great among the Gentiles and that in every place there would be a Sacrifice, (the Mass).

Our Savior's own words show most clearly His intention regarding the spread of His religion. The Apostles were to "Go into the whole world and preach the gospel to every creature." (Mark 16.15). "Go ye, therefore, and teach all nations," (Matt. 20.19). The Christian Church would not be for one people as was the Jewish religion. Christ died for all mankind. What He preached was truth and God would have all men know the truth.

Is there any church or form of religion today which seems to have that universality which the Savior wanted? Or were His commands in vain and His promises to abide forever with the Church unfulfilled?

The one Church which can claim real Catholicity is that Church which has actually been known through the centuries as Catholic. Some, outside her fold love occasionally to call themselves Catholic. Others are willing to admit a Catholicity without Unity which takes away all its meaning and force. But whatever use the disagreeing sects make of the same, no one has any doubt what is meant when the question is asked: "Where is the nearest Catholic Church?" or "Are you a Catholic?" And so, if one desires to discover on earth a religion possessing that qualification of universality which the Founder of Christianity desired, he will do well to examine first into the claims of that Church which has always borne the name Catholic.

The Church which today bears the name Catholic is universal historically and in fact. From the days when the apostles penetrated to all the known countries and "their sound went over all the earth and their words unto the end of the whole world" this Church has been the one Church existing in all the nations. One of the earliest Christian authors after the Apostles, Saint Irenaeus (Adv. Her. 1. 1.) says: "This faith and doctrine and tradition preached throughout the world is as uniform as if the Church consisted of one family."

The name Catholic itself came into use at least as early as the year 110 and was first used as we would use the word "whole" or "Universal," in contrast with "local." It soon, however, became a title of the Christian Church and has been so used to the present time.

The Catholicity of the Church today is easily recognized. Some three hundred millions throughout the world profess one faith, worship at one altar, receive the same seven sacraments and acknowledge the spiritual jurisdiction of one Chief Bishop, the Pope in Rome. The religious revolt of the sixteenth century took many souls away from the Church but did not destroy its Universality. At the very time when hundreds of thousands were abandoning the faith of their fathers in Europe, England and Scotland, missionaries were planting the seed of future Catholic growth in India and in the Americas.

Thoughtful men admit the fact that the Roman Catholic Church is the World Church. Many are wondering if it is not time in this day of universal disturbance and the weakening of the Protestant Faiths, to return to the one Church of the ages and of all the nations.

Was it our Lord's intention to establish a Church for one nation or for the whole world?

What does Catholic mean?

What Church bears the mark of universality?

Why must Unity and Catholicity both be marks of the true Church?

Waco, Texas, R. 2, Dec. 31, 1923.
Rev. Dear Father Noll:

Ever since I learned how to read, I have been enjoying Our Sunday Visitor, and I have never seen any letters from any of the children, and as our dear Pastor has taught us, by his beautiful life and kindness to every one, the great lesson of flowers for the living, I thought that you, too, may like to know what a blessing your paper is to even us little ones. There is always so much good instruction that even we can understand. The Children's School and Playground is always good, and the Christmas number of Our Sunday Visitor, with all its good stories was wonderful.

I am ten years old, and go to school at the Sacred Heart Academy, and I am never happier than when reading good Catholic books and papers. I like Bible stories best, and I have also read all of Father Ryan's Poems. My favorites are "Song of the Mystic," and "Feast of the Sacred Heart." What a deeper feeling of divine Love such poems give us, and how I wish all the little children would in the coming New Year practice a devotion to the Most Sacred Heart of Jesus.

Wishing every one a Happy New Year,

MARGARET MARY PIERRARD.

DIES IRAE.

Dawn of Doom! O day of terror!
Prophet's word, and Sibyl's finger
Point to one dread day of anger,
When the skies shall warp and wither
Ocean shrink and dry together,
Solid earth consume to cinder.

Day of nature's dissolution,
Day of final retribution—
Some to joy, and some to sorrow.
Hark! the trumpet-blast terrific.
How the dead, in mingled panic,
Gather to the dread assizes!

Death shall stand aghast, and Nature,
When from dust the summoned creature
Rises trembling to make answer.
Ah, the wonder! oh, the wailing!
When the heavens above unveiling
Show the Judge of all descending.

Now begins the awful session.
Sinner, make thy full confession;
Naught avails the least evasion.
Lo, the Book of Doom! each action,
Secret sin, or bold transgression,
Idle word, foul thought, is noted.

Strictest justice is accorded;
Grace to gracious deed afforded,
Death to deadly sin awarded.
Oh! where saints must fear and tremble,
Could I stand the test, thus sinful
Could I find a plea for pardon?

Could an advocate avail me?
Pleas and advocates all fail me.
Jesus! thou alone canst save me.
Mighty Monarch! oh, remember
That blest day of blest December—
'Twas for me the Virgin bore thee.

Seeking me, beside the fountain
Thou didst rest thee; to the mountain
For my sake, thou didst betake thee;
On that dear cross, to redeem me,
Thou didst hang. Lord! it is seemly,
So much costing, I should perish?

Thou didst smile on Mary's unction,
Tearful love, and deep compunction,
On the dying thief's confession.
Like them guilty, like them grieving,
Like them loving, and believing,
Lord! show me a like compassion.

To thy mercy I confide me;
From thy justice, Saviour, hide me,
Ere that day of dread accounting.
Oh that day of strange uprising!
Oh, that solemn criticising!
Oh, that sentence past reversal!

Peace to thee! departed brother,
Tenant of this cold clay!
Jesus! give him rest alway. Amen.

—C. W.

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CALENDAR FOR THIS WEEK.

3. Fourth Sunday after Epiphany.
4. St. Andrew Corsini.
5. St. Agatha.
6. St. Titus.
7. St. Romauld.
8. St. John de Matha.
9. St. Cyril of Alex.

Do all the good you can
To all the people you can
In all the ways you can
Just as long as you can.

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DOWN IN DOMINO LAND WHERE THEY DRAW THE EASY WAY.



Father Smith Instructs Jackson in the Catholic Religion

(Continued from page one)

MR. J. Does the Bible allude to the sacred character of Christian marriage?

FATHER S. It does. St. Paul, speaking of Christian marriage, says: "This is a great sacrament; but I speak in Christ, and in the Church" (Eph. V, 32). Then John II, 1, 2, tells us of Christ accepting an invitation to the marriage in Cana at the very beginning of His ministry. He evidently was there to emphasize the fact that the marriage ceremony should have a religious character, and that God should always be invited to witness and bless the marriage union.

MR. J. Is there also Bible authority for the lasting character of the marriage contract?

FATHER S. The strongest and most emphatic: "What God hath joined together, let no man put asunder" (Matt. XIX, 6); "Whosoever shall put away his wife, and marry another, committeth adultery against her" (Mark X, 11); "Everyone that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery" (Luke XVI, 18); "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty" (I Cor. VII, 39).

MR J. So there may be no separation for any cause?

FATHER S. Separation, for good reasons, is allowable, but the privilege to remarry is not allowed. St. Matthew (V, 32) mentions unfaithfulness as a reason for separation; and many Protestants understand him to mean that absolute divorce might be granted for that cause, but the other plain declarations, which we have just quoted, prove that *separation only* can be referred to by St. Matthew. From the time of the Apostles until the rise of Protestantism—1,500 years later—the privilege to remarry after separation was never tolerated.

(To be Continued)

Indiscriminate Reading An Increasing Evil of Our Day

(Continued from page one)

availing themselves of it than are the good and the virtuous.

So soon as we allow ourselves to wander at will over the vast field of general literature, we find ourselves upon dangerous ground, so that great prudence as well as great self-restraint will be needed if we are to thread our tortuous way without being contaminated and besmirched. The misfortune is that there is so much to attract us in what is evil. The mere knowledge that a fruit is forbidden is almost enough, of itself, to excite an immediate desire to taste it. The secret drawer is always the one we are most anxious to pull open; and the hidden treasure, the treasure we deem best worth finding. Besides, error is apt to clothe itself in an attractive garb of novelty and freshness, which truth—constant, changeless, everlasting truth—can never wear. To every doubt and to every problem there can be but one sound and reliable answer, but the unsound and unreliable and false answers are innumerable. They are of all colors and complexions, and may be served up so as to suit any inquirer, however perverted his taste and jaundiced his judgment. Hence, a writer, whether of history or philosophy or religion, who has a purpose to serve and "an axe to grind," and who is insensible to the claims of truth, possesses a thousand means of alluring and misleading and cajoling the unwary reader, which are not at the service of those who are ruled by higher principles.

(To be Continued)

FORD INVENTION

What is considered important for Ford cars is the recent invention of a simple device which assures perfect lubrication of the motor. In an interview the renowned inventor claimed that the new oiling system would eliminate 80% of motor troubles and result in quite a saving of repair bills. The Oilomatik Sales Co., Dept. B, 220 S. State St., Chicago, has been appointed exclusive domestic and foreign distributor. They want a man in each locality to act as their representative, to whom they wish to send a demonstrating outfit. Send them your name today.—Adv.

SURVIVAL OF THE FITTEST.

His Lordship, of Canterbury, chief of all the bishops of England, says that a union of England's church with the Church of Rome is "a mirage." All London newspapers printed that on the first page yesterday.

But you can't tell. Old English prayer books included a prayer for protection against "the Bishop of Rome." That's been cut out.

Once a Catholic could not sit in Parliament. That's ended.

Hatred is hard to keep alive. And some day, of course, there will be only one religion on earth. Whichever of the many hundreds is absolutely true is bound to rule in the end.—By **Arthur Brisbane, Herald and Examiner, Dec. 27, 1923.**

The Divine Character of the Catholic Church

(Continued from Page One)

become members of the Catholic Church and she be the synagogue of Satan? Are such fruits as these the fruits of Satan? Is Satan divided against himself? "How can Satan," was the reply of our Lord to his calumniators, "cast out Satan?" Are not these accusations against the Catholic Church proofs of her being Christ's Church according to his own words: "The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not." (Matt. x. 25.)

Men of another class, such as Macauley, Channing, and Bancroft, seek to account for the founding of the Catholic Church on another theory. They recognize the greatness, the permanence, and the Christian character of the Catholic Church, but attribute this to "human skill and sagacity in religion," and regard her as "a monument of human genius." These men are like those Jews who looked upon Christ as Elias, or Jeremias, or one of the prophets.

What truth is there in this theory? Let us see: Here is a Church that possesses unity of faith and an unchangeable code of morals, which counts three hundred million of people as her children, which has lasted for nineteen centuries, and bids fair to last until the end of all time. Now, to tell us that this is all due to the sagacity and genius of Catholics is much too flattering to be true, and we honestly cannot so accept it. Without any claim to an unusual degree of humility, we may, on the part of Catholics, venture to express the opinion that they are not endowed with any more skill, sagacity or genius than other folk. We disclaim all natural superiority, as Catholics, over our fellow-men. The defenders of this theory hardly believe it themselves, but they put it forth in order to avoid the necessity of acknowledging the true character of the Catholic Church. For there is no other way of giving a rational account of the Catholic Church, except by recognizing that she was founded by Christ, and is guided and upheld by the Holy Spirit of God.

The Catholic Church was founded by Jesus Christ. This is what the third class acknowledges. That Christ intended to found a church there can be no question. Here are his words: "And I say to thee, that thou art a rock; and upon this rock **I will build my Church.**" (Matt. xvi. 18.) No Christian will venture to doubt that Christ fulfilled this, His promise.

He promised that His Church should never fail; for, after having made the above promise, he added, "And the gates of hell shall not prevail against it." (Matt. xvi. 18.) Hence the truth of the saying, "Once the Church, always the Church."

Christ gave to his Church the commission and command to preach his Gospel to the whole world: "All power is given to me in heaven and upon earth. Going, therefore, teach ye all nations." (Matt xxviii. 18.) A command which the Catholic Church alone has fulfilled.

He promised to remain with his Church always. "And behold, I am with you all days, even to the consummation of the world." Hence the Church is always holy, for Christ always dwells in her.

Be not deceived, sincere reader; it is not Satan, it is not human sagacity or genius that has founded the Catholic Church, but Jesus Christ, the God-man, who has said, "Heaven and earth shall pass away, but my word shall not pass away." (Matt. xxiv. 35.)

Be no longer misled; it is not ignorance or superstition which so strongly attaches Catholics to the Church. It is nothing of this sort; but it is their firm faith, grounded upon the express words and promises of Jesus Christ.

Do you, reader, believe firmly in the divinity of Christ? If so, be a consistent follower of him, and believe, also, firmly in his word, and acknowledge the Church, "which is the Church of the living God, the pillar and ground of the truth." (Tim. iii. 15).

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Remarkable Invention Enables the Deaf to Hear All Sounds Clearly.

Everyone who is troubled with deafness in any form will be interested in the announcement of the Dictograph Products Corporation, Suite 1301-M, Candler Building, 220 Wtst 42nd Street, New York, that they have at last perfected a device which will enable everyone whose auditory nerve is not entirely destroyed to hear as perfectly as one whose hearing is normal. To test it thoroughly they sent it to a number of people who had been deaf for years and they report most gratifying results. Many state that they hear the slightest sound with perfect ease and that their natural hearing has been greatly improved. The manufacturers are so proud of their achievement and so confident that every deaf person will be amazed and delighted with it, that they offer to send it to anyone by prepaid parcel post on ten days' free trial. They do not ship C. O. D., nor do they require any deposit, but send it entirely at their own risk and expense, allowing the user ten full days to try it and decide whether they want to keep it or not. As there is no obligation whatever, everyone who is troubled with deafness in any form should take advantage of this liberal free trial offer. Just send them your name and address for descriptive literature and free trial request blank. —Adv.

The world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart.—**Cardinal Newman.**

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DID ROMAN CATHOLIC INTRIGUE NAME TOM WATSON'S PAPER?

"Roman Catholic intrigue has fastened the names 'Columbus' and 'Columbia' to American cities, streets, rivers and to the nation's capital, the District of 'Columbia.'"

The above is taken from the Oct. 22, 1923 issue of Tom Watson's paper, which is published at Thompson, Ga., and is now being edited by one Edmonton, since Watson's death. Our readers will appreciate the joke when they remember the name of the paper—**"The Columbia Sentinel."**

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MISSING!

$100 Reward for information leading to the whereabouts of M. J. Appel of Elmwood, Wisconsin. Last seen at St. Louis, Mo., Dec. 10th, suffering from nervous breakdown. Age 45 years, weight about 150 pounds, 5 feet 9 inches tall, fair complexion, blue eyes, had on brown suit with black stripe, heavy shoes, black fur cap with name inside. Has wife and four children. Send any information to First State bank, of Elmwood, or Joseph Appel, Elmwood, Wisconsin.

NOTE:—He started for the Mayo Brothers at Rochester, Minn., Dec. 6, registered there, but disappeared from there on Dec. 8. My sister received a telegram from him. He then was at Memphis, Tenn. On Dec. 9th, they received a telegram from the Sec. of K. of C. at St. Louis which stated he would start for home but must have gone elsewhere. We think he lost his mind or met with foul play. He was a good man.

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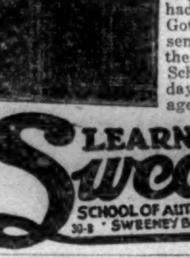


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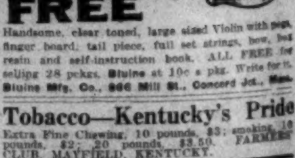
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Things which I once did not consider wrong now appear to me to have been grievous sins. Were my past confessions unworthy, supposing that I accused myself according to the best of my knowledge?

You were not any more guilty than you thought you were at the time, and the information you received later did not add new guilt to offenses already committed and repented of.

Can a secular priest become a member of a religious order and a missionary?

Yes.

Will you tell us the difference between a marriage when the couple is married in the priest's house and when a couple is married at Mass? What is the extra advantage of being married at Mass?

The mixed marriage, which usually takes place in the priest's residence, is only tolerated by the Church, and the ceremony is very brief and equally cold. The priest merely witnesses the contract.

When both parties to the marriage are Catholic, and are married before the altar, the Holy Sacrifice is offered for the wedded couple and twice during Mass the Holy Sacrifice is interrupted in order that the priest may offer special prayers for God's blessing on the union One of these prayers is called the Nuptial blessing. Both the parties to the marriage are presumably in the state of grace, and receive Holy Communion during the Mass. Not only is Christ present, therefore, to bless the union, as He was present to bless the marriage at Cana, but the wedded pair is united to Jesus more intimately than each is united to the other. The difference is so vast, that we often wonder how any Catholic can be satisfied with the cold house ceremony. In fact, it is quite common for Protestants, who witness a Catholic church marriage, to express their admiration thereat, and to give utterance to a wish that marriage were looked upon with equal seriousness by other churches.

Is work progressing on the National Shrine?

Yes, they are now working on the crypt or basement.

Why is a High Mass considered more pleasing to God than a Low Mass, since the same victim is offered in both?

It is true that the same victim is offered in both the Low and High Mass, the same High Priest, Jesus Christ, through the ministry of man, offers Himself to His Heavenly Father, in an unbloody manner, as He once offered Himself in a bloody manner on the cross; however, the High Mass while not differing essentially from the Low Mass is more pleasing to God because His praises are sung and He is honored by a more elaborate ceremony.

How can one know when the Offertory of the Mass takes place?

The Offertory prayer is read immediately after the completion of the Gospel or Creed in the Mass. At this part of the Mass the priest removes the veil which covers the Chalice and offers the bread which is to be used in the Holy Sacrifice as well as the wine and water which he places in the Chalice.

Why do members of the Catholic Church stand during the reading of the Gospel?

To show respect for the inspired word of God as written by the Evangelists, who were prompted by God to record these events.

Is it true that a non-Catholic is required to agree that there will be no interference with the religious persuasion of the Catholic party in case of marriage?

Such an agreement, in writing, is required together with the assurance that children born of the marriage be reared in the Catholic faith.

Is there a paper published known as the National Catholic Register?

There is not and never has been.

Did the Western Recorder publish an editorial supposed to have been published in the National Catholic Register?

The bogus article did appear in the Western Recorder, not as an editorial but as a communication. The bogus character of it was evident to the most casual reader who was not blinded by prejudice. If the distributors of such literature were genuinely interested in the true education and uplift of their neighbors they would collect the money reward which OUR SUNDAY VISITOR offers for proof that any practical Catholic, any Catholic paper or any Catholic principle was responsible for the article which appeared in the Western Recorder; with this money they could spread more literature than they are able to dispose of by their underhand methods, from Room W. Toledo, Ohio.

Why are books placed on the list of forbidden books, and by whom are they so placed?

These forbidden books are designated by a congregation composed of prelates of the Church who study closely the teaching penned in books submitted for their consideration. Books are labeled dangerous and placed on the list of forbidden books when they teach untruths in dogmas or history or are inimical to faith and morals.

Is it a sin to read a forbidden book unknowingly?

It is not, though one should try to assure himself of the propriety of reading such a book before spending time upon it.

Where can I procure the list of forbidden books?

From B. Herder and Son, St. Louis, Mo.

What articles should Catholics have in the home for the occasion of the administration of the last rites of the Church?

There should be Holy Water, two blessed candles, and a crucifix. These should be placed on a little table properly covered.

For Holy Communion there should also be a glass of water and a spoon. For Extreme Unction in addition to all these things there should be two sauce dishes, one for five or six little balls of cotton, and the other for a small piece of bread.

What is meant by the words in the Apostles Creed: "He descended into hell."

Those who died in God's favor before the coming of Christ were detained in a place which we frequently call "Limbo," and designates a place where the just of the Old Law were detained while awaiting the opening of Heaven by Christ's redemption. There was no special word for it in Greek, and since it was a place outside of Heaven, it was designated "hell." But this name was to be understood in its broadest sense. Christ descended to this place in order to announce to the souls that Heaven had been reopened, and that they were to go thither with Him for their everlasting reward.

Automobile Goes 27 Miles on Air

A simple self-regulating device that mixes the proper amount of air with gasoline at the proper time has been invented by J. A. Stransky, 121 Third St., Pukwana, South Dakota. An automobile equipped with this wonderful device went 57 miles on a gallon of gasoline that was formerly making only 30. It can be installed by anyone in five minutes. Mr. Stransky wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

The Revolutionary War IN STORY

By Charles J. Cummings M. D.
(Continued)

This angered King George, who promptly ordered Governor Bernard of Massachusetts, an intense Royalist, to suspend the Assembly. He also suspended the Assembly of Virginia and of North Carolina. Royal troops stationed at Halifax were transferred to Boston, and placed under Gen. Gage. A royal decree followed directing Bernard to arrest the leaders of the protesting colonists, charge them with high treason, and forthwith transport them to England for trial. As King George might have expected, the feeling of resentment, already at high tension, broke in defiance of such an exhibition of Crown tyranny. Matters grew steadily more grave. Resentment at the insolence and intolerable arrogance of the "red coats" as they were called reached the powder magazine stage. Without just provocation and in a burst of temper, Captain Preston ordered his men to fire upon the unarmed people gathered in the street. Three were killed and many wounded. Bells rang out a quick alarm. The people angered to the point of riot, demanded the arrest and prompt punishment of the soldiers. Preston and his men were arrested and promptly tried. John and Quincy Adams volunteered their defense. Two were convicted of manslaughter; all others acquitted. (We wish here to remark: In the earlier American histories, before our histories were emasculated by anglomania; reduced to less than half of one per cent Americanism, this outrage was, by the license of legitimate history, justly and properly called the "Boston Massacre." Not so now. It is either entirely ignored, or so distorted as wholly to exonerate the British.) As you know, one of the aims of this narrative is to furnish a sort of antidote for the poisonous blight on American patriotism that has, insidiously and unaware, crept into our histories. Histories in which the American youth will see no mention of many of the heart-stirring events of the Revolutionary War; histories so distorted as to minimize the causes of the war or entirely ignore them. And that is not all: Many of the great heroes of that troubled and gloomy day, whose names and deeds thrilled every American heart; names and deeds that were praised, revered and sung in every home, camp and fireside, are either not mentioned at all, or what is still more poisonous to the mind of American youth, mentioned only to be ridiculed, belittled or deliberately slandered.

Allow us to introduce some of our pseudo-historians. Recently the New York authorities condemned ten so-called revised American histories with the remark that they were "fit only for the furnace." Space permits but a few quotations.

Albert Bushnell Hart: "The Colonists liked to be known as British. They were well off. They were not oppressed. They enjoyed more freedom than the people of England."

The West History: The New York investigation committee says in part, "Mr. West presents only the views of the council for the Crown. He is constantly finding defense for the course of action taken by the British government. The American side of the argument is entirely ignored. No Weddeburn, no Crown advocate, could plead the British cause in a more bitterly partisan spirit than West has done."

The Ward History: This author boldly teaches the American school child that the war for American independence marked no advance to freedom. He rivals Lord Russel in his defense of the Crown. One would think he was close kin to Lord Townsend. He is the personification of frankness. He would have our children understand that since King George needed the money, taxation without representation was justice, not tyranny. Professor Charles Grant Miller charged that his and other similar "revisions," warranted an indictment for treason to American traditions. This in part is Wards defense: "We can get a just opinion of the dispute only by reading what Englishmen said and wrote while the Revolutionary war was "fomenting." I present only what Lecky and Trevylan wrote.

MacLaughlin and VanTyne: Here we find the propaganda mask thrown to the discard. These fellows actually chuckle with delight as they twist the unoffending beak of the American eagle. "We make no apology for omitting many of the yarns of history. We can afford to laugh at our forefathers." Patrick Henry gets less than a line, this: "A gay and unprosperous country lawyer." John Hancock, who spent a fortune in the cause, who was president of the Continental Congress when the Declaration of Independence thundered forth its clarion call of freedom, and its first signer, is given about three lines of ignorant and vicious slander. There is loose use of the term "smuggle." Their act was not smuggling. They used their own vessels, purchased these goods with their own money, for their own people. There was no law of the country into which this merchandise was brought forbidding it. That was not Smuggling. The accusation is a gross slander of a great patriot.

Everett Barnes: This is the monumental faker of them all. One who knew the Old Barnes, the Barnes of other days, who knew and wrote history as it should be, naturally concludes that Everett Barnes has written a school history for American schools, under the direction of, and at so much per line, for the British government. He says that it was all an affair of the British; both sides being British. This is rather a miserable attempt to barter truth for falsehood, when truth is wholly out of harmony with the author's intent. Most monied English residents, and all recipients of Crown favors, were bitterly opposed to any separation. They were loyal Tories. They did all they could or dared to defeat Washington. Now let us see whether both sides were British. Major General Robertson, British High Commissioner for the exchange of prisoners, testifying in the House of Commons, June 8, 1779, in reply to a question as to the nativity of Washington's army, said: "One-half were Irish, one-fourth native Americans, the rest English, Scotch and Germans." At the same conference, Mr. Gallaway, Speaker of the Pennsylvania Assembly, in answer to a similar question of Burke, said: "The names and places of their nativity being taken down, I can answer your question with precision: 'There were scarcely one-fourth native Americans; about one-half Irish, the rest Germans, Scotch and English.'"

Though as we have before seen, the various laws of coercion and oppression, operated ruinously on Patrick C.'s business, nevertheless, by the early seventies, he had accumulated and husbanded what was then considered a large fortune, one of the largest in the colonies. He was in the full prime and vigor of life, and anxious to participate in what he firmly believed to be an inevitable war with England.

The first Continental Congress met in Philadelphia, Sept., 1774. Further attempt at a reconciliation was still urged by some. A declaration of rights was drawn up, denouncing the tyranny and injustice of taxing a people without their consent; denouncing the dissolving of Assemblies as a gross violation of charter rights, protesting the quartering of hostile soldiers at the people's expense, and condemning the Transportation and Mutiny Acts. This declaration of rights was incorporated in another petition to the King. They adjourned to meet May 10, 1775, to await his answer.

April 19, 1775, Gen. Gage sent eight hundred men to destroy the stores at Concord. Warning was given by the ringing of bells, and Paul Revere, on his black charger, spread the news to all the countryside. The Minute Men equipped, ready and waiting some such news, rushed to arms. The Red Coats in passing through Lexington encountered a few Minute Men. They ordered them to lay down their arms. On refusal, they were fired upon. Eight were killed and several wounded. The soldiers then passed on to Concord. Here they spiked three cannons, destroyed some stores, and burned the court house. This done they returned to Boston. Angered at the affair at Lexington, the patriots rushed to the attack. The Red Coats were scattered in confusion, finally reaching Boston with a loss of three hundred.

Grim war had at last broken upon the country with sudden and unexpected fury. The Green Mountain Boys of Vermont heard of Lexington. Justifying revenge sustained by an intense patriotism was the irresistible impulse that fired the hearts of Ethan Allen's hardy mountaineers. If the authority of the Great Jehovah and the Continental Congress, had not brought to Allen the surrender of Fort Ticonderoga, May 10, 1775, the Green Mountain lads would have quickly reduced it. The day Ticonderoga fell Congress was to reconvene. When it did meet it was as a war governing body. General George Washington of Virginia was elected commander-in-chief. The "Lexington," the first battleship fitted out, was put in command of Captain John Barry, who as captain of the "Black Prince," had just returned and promptly volunteered. Captain Barry's commission as the first and ranking officer of the Navy was dated Dec. 7, 1776. To correct loose statements as to "Commodore" Barry, let it be here stated that there was no such rank at the time. Captain was the highest, and remained so until Farragut's day, 1862.

Long before hostilities, Patrick C. for good and sufficient reason, had urged drastic resistance. He with many others was firmly convinced that war with England was sure to come and come soon. In contemplation of such an event he closed out his business and placed his fortune out of reach of the enemy. His fortune was large, comparable with those of John Hancock, Robert Morris and Charles Carroll, and like them, he was determined it should be, in part at least, placed unconditionally at the service of the Commander-in-Chief. Subsequent events proved the wisdom of the care he had exercised as to his fortune. Howe's six month spree at Boston while giving great joy and comfort to the Tories, was ruinous to all those whom Howe even suspected of any friendship or sympathy with the Colonial cause.

Patrick C. was one of the first to volunteer. He was commissioned Major, and saw his first service in the battle of Bunker Hill. This battle was fought June 17, 1775, the patriots under Colonel Prescott, the British under Howe and Gage. Twice the British were repulsed with fearful slaughter. The enemy charged the third time. The Patriots' ammunition was entirely exhausted, and Prescott was obliged to retire. In effect it was an American victory. The British loss was four times that of the Americans. On Washington's arrival Patrick C. was transferred to his staff, where he remained throughout the entire war. His first-born, Mary was not fifteen, but looked twenty. Filled with the spirit of the cause, now so sacred and dear to all, she resolved within herself to do something worth while. She really considered herself a full grown woman. The sudden onset of hostilities and the urgent preparation therefor, obliged her father, unpleasant as such a course was, to leave his family in Boston. Now came her first act of disobedience in all her life. She joined the Women's Colonial League, a body hastily recruited to care for the wounded. None considered her anything but a girl of eighteen or twenty. This was of course, without the knowledge or consent of her parents, and must have given her poor mother great sorrow. She lost no time, when an opportunity offered, to assure her mother that she was safe, sorely needed and doing a work of mercy. Late in March, 1776, Washington seized and fortified Dorchester Heights, just south of Boston, and overlooking the city, and prepared to attack Howe. Evidently fearing capture, Howe evacuated the city and withdrew to Halifax. Washington in great triumph, and amid the joyful acclaim of the people, took possession March 17, 1776.

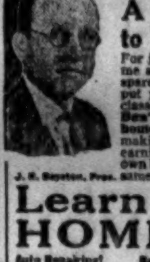
We here enter a brief description of a typical American family. They were of Irish descent and mighty proud of it. They were all assembled at dinner on H street near Boston Common, in the city of Boston, March 17, 1776. It was as happy a family, seventeen there were, as ever smiled into one another's faces. To these particular parents, with memories still keen of the "Hedge Schoolmaster," the day and the occasion was truly a double celebration; St. Patrick's day and the Red Coats on the run. At the head of the table sat Patrick C. a Major in Washington's army. Surely to that proud family he seemed to be the grandest and most distinguished man in all the whole wide world. Just opposite sat the maid of Rathfryland, queen of the household. Next eight boys and seven girls, all born under Colonial skies. John sat at the father's right, Mary, at the mother's. Next to John sat two saucy and belligerent minute men, Patrick Jr. and Gerald. They had entered upon the field of human activity the same day and hour, and from that day, none were ever given an opportunity to forget their presence. Just across the table sat another pair of blue eyed beauties, affectionately called Peg and Jerry; Elizabeth and Geraldine. Like Patrick and Gerald, with God's passport they had journeyed into life together. It is not that all the others do not deserve an introduction, but we shall defer their presentation for the present.

Their joy that day was not unalloyed; sadness trailed apace. War clouds were lowering. Major C.'s stern and determined resolve might easily be seen mirrored through his smiles. The morrow he must leave to join his command. They were ordered to New York. Washington expecting Howe to attack there next. Mary was to accompany the army. It was already clearly apparent that a military uprising was threatening the heretofore peaceful government of the household of Major Patrick C., John considered himself a man, and with true Irish spirit was just spoiling for a fight. Patrick and Gerald, [illegible] lads, considered themselves as big as John. Even before the Red Coats had fled Boston, there were daily military manoeuvers by three Majors Jr. in the basement of a certain house near Boston Common. The expected soon happened: Gen. Putnam received [illegible] distinguished recruits.

Let us take a look at the work of the Navy. We enter [illegible] here because of its historical value and for the reason that some of these famous sea fighters are closely associated with the leading figures in this narrative. With our hero on the good ship that carried him to the land of Washington, was an O'Brien family, and a red-headed companion lad of fifteen summers. The O'Brien family came from the beautiful lake region of that land of chivalry and learning, the beautiful green isle of the Celt. Their pastoral home was in ear-sound of "Those Bells of Shannon that sound so grand on the Merry Waters of the River Lee." It was, you may be sure, great provocation that tore them from those charming and beloved associations to seek freedom and a home beyond the seas. The red-headed lad was John Barry, of merry old Wexford. The O'Briens located at Lexington, Young Barry, at Philadelphia. O'Brien and his five eldest sons took to seafaring as did Barry; both rose to the rank of Captain. They were engaged largely in East India Commerce. O'Brien's sixth son was one of the Minute Men, who refusing to surrender, were shot down at Lexington. England paid well for this brutal act of her soldiers. In the first naval engagement of the war, on July 11,

(Continued on page four)

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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, FEBRUARY 10, 1924

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV late Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

AN IMPENDING MENACE.

No one will seriously question the warning of Doctor Lowell, president of Harvard University, who reminds us that there is a sharp decline from that high spiritual purpose with which our country was actuated during the period of war. He urges that the natural re-action may become a real menace. After any effort there is always relaxation, in the spiritual as well as in the physical order. Doctor Lowell properly confines his advice to our colleges and universities. He says that among the strongest agencies in the effort to guard against these impending dangers "ought to be the colleges and universities which should feel more than ever before their duty to keep before the minds of young men the eternal values and the spiritual truths that endure when material things pass away."

Much has been said and written in the past few years of the moral force that is going to rule the world. From every side the duty of safeguarding the coming men and women of America is brought to attention. It brings to mind the question whether or not the eternal spiritual truths, the great moral force, can be conserved without the foundation of religion. Can morals be taught on any other basis than religion? Can we get the sunlight without the sun? We must draw the line that marks the difference between right and wrong. Is there a definite moral code or is morality nothing more than a conventionality, something varying with age, race and climate? We must define morals. The Mormon finds nothing contrary to morals in a plurality of wives, just as the Turk finds the finest expression of morality in the harem. The Hottentot sees no wrong in human sacrifice or in making merry over a meal of human flesh. We have the materialists, the pantheists, the agnostics. They recognize no right or wrong in itself, but hold that each age and each condition of civilization has its own special code of morality. We have the theology of John Calvin which teaches that every act of man is controlled by a force over which he has no power. Has God established a religion, a form of worship, a definite code of morals?

There is real reason to believe that we have forgotten the high ideals that inspired us to enter the war. The pendulum has swung far back The ideals that sustained us through the long dark nights of war are sneered at by many public men. Material reconstruction is insistent in its demands. Under all this pressure the work of keeping "before the minds of young men the eternal values and the spiritual truths that endure when material things pass away" is not going to be so simple. We must build upon a solid basis. Spiritual values spring from religion. Morality has never been taught successfully without religion. Only that college or university which makes religion a part of its curriculum can keep before the minds of its students "the eternal values and the spiritual truths that endure when material things pass away."—B. X. O'R.

"Jesus did not bother about churches; He had a bigger job. He proclaimed a new way of life, knowing that it would take its own forms."—Harry F. Ward in THE NATION.

Mr. Ward's idea of Christianity is that entertained by millions of Americans, including many thousands of Protestant clergymen. Yes, the notion is quite prevalent that one may be a Christian without having any church affiliation. Sometimes ministers speak on "Christianity versus Churchianity." Billy Sunday and other revivalists preach to large audiences without ever suggesting that it is necessary to belong to one or other religious group. They implore people to accept Christ, and to pledge themselves to lead what is understood to be a "Christian life." They are converted first, and then they are asked what their church preference may be. It is recommended that they belong to some religious organization for the better carrying out of their decision to be a Christian.

There is one denomination which has grown to considerable proportions, because it does not narrow down its designation by any qualifying adjective, such as Methodist, Baptist, Presbyterian, Christian. Its members are simply Called Christians, and it has named itself the *Christian Church.* This denomination boasts of the fact that it has no creed, and its government, much like that of the Congregational Church, is almost wholly local.

This view of the Church is, of course, most erroneous, but we must take account of it when dealing with Protestants. The average Protestant declares that he is not interested in controversy, which is equivalent to saying that he does not care anything about this tenet or that tenet of religion. He believes in God, he says, and he believes in the Goldn Rule; he believes in what is commonly designated a "religion of service." But knowing how large is the number of people, who are just as good as he is without belonging to any church, he is most ready to endorse the sentiments of Mr. Ward, above quoted.

It is the very existence of so many forms of religion that has created Mr. Ward's notion. If one should ignore history, and a study of early Christianity, and form his conclusions from present day observation he would reason quite logically with Ward. If, as I go down the street, I pass a dozen different Christian temples, each maintained by a different religious group which calls itself Christian; if, when I pick up the Saturday evening paper, my eyes fall on a list of 50 churches advertising for a congregation on the morrow; if, when I consult the last government religious census, I find 22 different branches of the Lutheran Church, 18 of the Methodist, 18 of the Baptist, 12 of the Presbyterian, and so on—how can I arrive at any other conclusion than that denominational religion does not matter, forms of religion cannot matter, that Christianity alone matters, and that, since all these organizations are of recent origin, Christ certainly had nothing to do with the founding of churches.

The first essential thing to do when instructing a non-Catholic, or even when attempting to argue religion with him at all, is to get on common ground. The correct conception of Christ's Church must first be made clear. This thing settled, the Catholic viewpoint is easy to grasp. The next point to be considered is the super-natural element in the Church of Christ. His failure to note this also accounts for the loose ideas which the average person entertains about the significance of church membership.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Jan. 24th to Jan. 31st:

For Our Sunday Visitor Building Fund	$ 17 50
For Education of Priests for Poor Dioceses	8 00
For Literature Propaganda in Needy Places	108 00
For Missions—Home and Foreign	1 00
Order of St. Veronica (members)	5005

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$100.00—Dayton, O. $10.00—Indianapolis, Ind. $5.00—Houston, Tex.; Chicago, Ill. $3.00—Muskegon Heights, Mich. $2.50—Mitchell, S. D.; Berkeley, Cal. $1.00—Ann Arbor, Mich.; Long Beach, Cal.; South Bend, Ind.

Building Fund—Last Report—$17.50

Readers Speak to Readers

Washington, D. C., Jan. 3, 1924.
The Editor,
"Our Sunday Visitor":

My motive in writing you is purely one of sincerest appreciation for the liberal, comprehensive and unbiased character of your worthy publication. Being a Protestant, I accidentally discovered the publication, and with utmost indifference casually noted a few of the articles therein written. After critically reading the full contents I felt religiously bound to communicate my expression relative thereto.

It is my confirmed opinion that the vast differences existent twixt the religious adherents is practically attributable in its entirety to ignorance, or shall I name it—failure to apply the teachings of common sense? The erroneous aspect of any and all publications, speeches or heresy invariably works to the fore and with respect to religion it unfortunately affords no exception. Materialism is so prevalent, it envelops the undeniable desire of the soul to govern and the people become perverted. They will not to meditate and reason and the propaganda readily accomplishes the undesired results; misconception, disbelief, incredibility, suspicion and lack of faith in the brotherhood of man. I would that all Protestants would read and believe in your commendable publication.

Your editorial in the issue of Dec. 30th, is indeed worthy of prolonged comment as to the Christian Spirit therein contained. I so much enjoyed with Christian understanding your assertion regarding censorship of non-Catholic individuals in their various misunderstandings. It depicts the patience and forgiving spirit toward the "wayward" which was always charactreistic of the Saviour.

The solution lies in seeking to live closer to God and in following His teachings with greater earnestness. The vices of the world so easily lead to minor infractions of God's law. To seek the knowledge of understanding! To permit the soul to have its desire to 'study the Gospel of Love'! An application of our true religious convictions! If we were to but merely apply the teaching of the Golden Rule at all times in lives then surely this great sin, this calamity existing in the perverted minds of the people on the whole would be eradicated.

The shortness of time at this opportunity prevents me from writing you necessary details of my views in the above, in fact I doubt my ability to adequately inform you my full sentiments in the premises, even were the time sufficient.

I heartily wish you unique success in this great enterprise and may your publication receive the attention and interest due.

Very respectfully,
L. S. W.

Tubao, La Union, Philippine Islands.
Right Rev. and Dear Monsignor:

May I respectfully ask you to interest some of your friends and have them forward a set of Father Finn's books as a gift for our Catholic Library?

With best wishes, for a Merry Christmas and a Happy New Year, I beg to remain, with anticipated thanks,

Very gratefully yours in Xto,
CHAS. J. BEURMS, I. C. M.

Louisville, Ky., Dec. 8, 1923.
Rev. Dear Father:

"If only I had heard of these Catechists some ten or more years ago, I should have given myself, heart and soul for this noble work. Still I can pray for the success of those generous souls that are working in the interest of God's poor, abandoned little ones. I am happy to make a little offering for their maintenance. Allow me a remembrance sometimes in your Priestly Blessing and pious prayers.

"Yours in the Sacred Hearts of Jesus and Mary,
(Signed) "M. S."

Renew your subscription promptly. You should allow us three weeks to take care of renewals.

EXTRACT FROM THE DIARY OF SENIOR CATECHIST DOYLE.
Ocate, N. M.

"Many thanks, dear Father, for your blessings on our work at Ocate. It is a great opportunity for us. I trust that the children will respond as well as those at Watrous. There is very much sickness here. Many cases of typhoid fever. We visited a family of nineteen children. The second family we visited, we found all the children down with typhoid. The mother had died, leaving four small children—the youngest a mere baby. The poor old grandmother was trying as best she could to take care of the children. The baby died with the fever—it had been given up when its mother died. This was before we discovered the sick family. We did everything we could for the sick children. I was obliged to get ten dollars for medical supplies. We told the father to bring the doctor to Ocate, but he informed us that he had not the price to pay the doctor—$30.00. We called up the doctor, but he was not in Wagon Mound, so we got some medicine for the sick children. This family was actually so poor that they had not even a bed for the sick children to lie upon. We went home and got cots for them. The other four children are recovering and, with the help of Our Lord and His Blessed Mother, all will be well soon. The eldest boy expressed much appreciation to the 'Hermanas' for their kindness.

We have ten missions and in two of the missions we will have eighty children. We have the promise of the various school boards to teach Catechism after school hours. We have friends living at the Mission at Aurora who will help us teach Catechism.

"We are kept very busy. At times we do not know what to do first. Here is a sample of one day's work: 'At nine o'clock we were at Naranjas, twelve miles distant, for Catechism; returned to Ocate; then to church to fix the altars for Mass, at which time we went home to prepare a hurried dinner, and then started for Los Guevas to visit the sick there. We then returned to Ocate, and visited typhoid patients; phoned to Wagon Mound for doctor—none to be had. Gave medicine to the sick. We made eight visits to the sick today.'"

THEY DO NOT KNOW WHAT AN INDULGENCE IS.

An anti-Catholic weekly, which comes to us by exchange, at the publisher's request (and not ours) is now publishing a series of articles professing to expose the persecutions of Albigenses, and other heretical sects, during the Middle Ages.

These people are ambitious to reach Catholic people with the articles. They suppose that they can destroy the Catholic Church by such means, rather a sanguine expectation, indeed. Evidently the following was overlooked, by them, which we take from the third article of the series:

"Promises of pardon for sins of the past, and indulgences to commit others in the future, were freely offered by the pope, as bribes, to influential men who would take part in the so-called holy war."

Now, even Catholic children in First Catechism know better than this; and Catholic readers, when they see the above vulgar display of ignorance, will very promptly, and rightly, consign the whole paper to the waste-basket without further delay, if, indeed, they have any Catholic readers besides ourselves.

We want proof supplied of just one historical instance where an indulgence to commit future sins was ever offered. An indulgence is a remission of the temporal punishment, either in whole or in part, which is due to forgiven sin. David was forgiven his great sin yet was punished by the death of the child. Moses was forgiven, but was denied the promised land. An indulgence has nothing to do even with the forgiveness of sin—an indulgence does not take away sin, in any way whatsoever. St. Paul says, concerning the punishments sent on these who ate of the Eucharist in an unworthy manner: "Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged." 1 Cor. 11:30, 31. Such are the penalties, either in this life or in purgatory, which are lessened or lifted wholly, on condition of repentance and amendment of life, by an indulgence.

On the principle "False in one part, false in all," such articles are wholly worthless because they misrepresent, inexcusably, one of the fundamental doctrines of the Church. No indulgence was ever given, in the history of the world, to commit sin.

These people had better find out first what an indulgence is, before they begin their campaign "to destroy the Catholic Church."

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AN INTERESTING AND INSTRUCTIVE OLD POEM.

(Composed by Rev. J. M. Neale, English Protestant)

Oh, the good old times of England:
ere in her evil day
From their holy faith and her ancient
rites her people fell away,
When her gentlemen had hands to
give, and her yeomen hearts to
feel,
And they raised full many a bead-
house, but never a bastile;
And the poor they honored, for they
knew that He who for us bled,
Had seldom when He came on earth
whereon to lay His head.

But times and things are altered now,
and Englishmen begin
To class the beggar with the knave,
and poverty with sin.
We tear in twain the hearts that God
in wedlock had made one.
We shut them up from tree and flower
and from the blessed sun,
No gentle Nun with transport sweet,
no Friar standeth nigh
With ghostly strength and holy love
to close the poor man's eye,
But the corpse is thrown into its
ground, when the prayers are
hurried o'er,
To rest in peace a little while, and
then make room for more.

THE PAUPER'S AUDIENCE.

Rags—picture a bundle of rags before a king! A tattered, dirty menial in the throne room of His Majesty.

What a jarring discord in that beautiful harmony; graven pillar and vaulted arch—reverberating melody and angelic voice—bright-hued canvas and chiselled marble. Native blossoms and alien spices send sweet perfumes from Nature's bountiful thurible to welcome the Sovereign's approach. The sight is beautiful—but that bundle of rags!

The King arrives! Did I say the sight is beautiful? Lend me words to describe the King! What costly gems—those pendants, those sparkling rings, and diadem! Did'st ever see such woven robes of silk and gold, embroidered by hands of loving skill?

Enshrined glorious upon a pearl-studded throne of gold—but why does he not order those rags thrown out?

"My Lord, I would a boon."

What effrontery—the rags a boon would have!

"Speak, child, the boon is thine."

Hush! the kindly king speaks.

"My King, a crumb of bread—I faint."

Nor does the Gracious One the lowly pauper send away, nor turn him to His almoner, but the boon He gives; nay more, a holy benediction:

"But I, my son, am Bread from Heaven, I am the Bread of Life. And unless you eat of Me,—you will not only faint—but you will surely die."
—ROBERT W. BOGG.

COMMUNION.

(S. Twyman Mattingly, Atlanta, Ga.)
Into His Body and His Blood
This lowly bread and wine
As one are instantly transformed
For this, our feast divine.
It is our holiest miracle
Though ne'er we understand
Save that our minds on wings of faith
Be carried o'er the span.
But I am one that holds it true
(For Christ could not deceive)
And time itself sustains His word,
And humbly, I believe.

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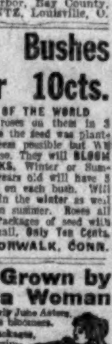
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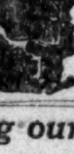
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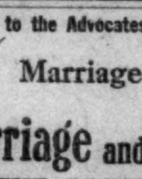
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